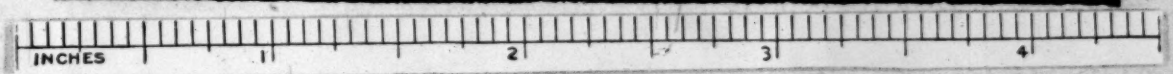
Articles

*whereupon it was a-*greed by the Archbyſhops and Byſhops of both prouinces and the whole cleargie, in the Conuocation holden at London in the yeere of our Lord GOD 1562. according to tbe computation of the Church of England, for the auoyding of the diuerſities of opinions, and for the ſtabliſhing of conſent touching true religion.

Put forth by the Queenes authoritie.



Articles

Of faith in the holy *Trinitie.*

Here is but one liuing and true God, euerlasting, without body, parts, or passions, of infinite power, wisdome, and goodnes, the maker and preseruer of all things both visible & inuisible. And in vnitie of this Godhead there be three persons, of one substance, power, & eternitie, the father, the sonne, and the holy Ghost.

2 Of the word or sonne of God which was made very man.

The Sonne, which is the worde of the Father, begotten from euerlasting of the Father, the very and eternall God, of one substance with the father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole & perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buryed, to reconcile his father to vs, and to be a sacrifice, not onely for originall gylt, but also for all actuall sinnes of men.

Articles

3 Of the going downe of Christ into hell.

AS Christe dyed for vs, and was buryed: so also it is to be beleeued that he went down into hell.

4 Of the Resurrection of Christ.

CHrist did truely arise againe from death, and tooke againe his body, with flesh, bones, & all things appertaining to the perfection of mãs nature, wherewith he ascended into heauen, & there sitteth, vntil he returne to iudge all mẽ at ỹ last day.

5 Of the holy Ghost.

THe holy ghost, proceeding frõ the father & the sonne, is of one substãce, maiestie & glory, with the father and the sonne, very & eternall God.

6 Of the sufficiencie of the holy Scriptures for saluation.

HOly Scripture conteineth all things necessary to saluation: so that whatsoeuer is not reade therein, nor may be proued thereby, is not to be required of any man, that it shoulde be beleeued as an article of the faith, or be thought requisite necessarie to saluation. In the name of the holy Scripture, we doe vnderstande those Canonicall bookes of the olde and newe Testament, of whose authoritie was neuer any doubt in the Church.

Of

Of the names and number of the Canonicall Bookes.

Geneſis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.
Ioſue.
Iudges.
Ruth.
The 1. booke of Samuel.
The 2. booke of Samuel.
The 1. booke of Kings.
The 2. booke of Kings.
The 1. booke of Chroni.
The 2. booke of Chroni.
The 1. booke of Eſdras.
The 2. booke of Eſdras.
The booke of Heſter.
The booke of Iob.
The Pſalmes.
The Prouerbes.
Eccleſia. or preacher.
Cantica, or ſongs of Sa.
4. Prophets the greater.
12. Prophets the leſſe.

And the other books (as Hierome ſaith) the Church doeth reade for example of life and inſtruction of maners: but yet doth it not applie them to eſtabliſh any doctrine. Such are theſe following.

The third booke of Eſdras.
The fourth booke of Eſdras.
The booke of Tobias.
The booke of Iudith.
The reſt of the booke of Heſter.
The booke of Wiſdome.
Ieſus the ſonne of Sirach.
Baruch, the Prophet.
Song of the 3. children.
The ſtorie of Suſanna.
Of Bel and the Dragon.
The prayer of Manaſſes.
The 1. booke of Machab.
The 2. booke of Machab.

All the bookes of the Newe Teſtament, as they are commonly receiued, we doe receiue and accompt them for Canonicall.

Articles

7 Of the olde Teſtament.

THe old Teſtamẽt is not contrary to the new, for both in the olde and new teſtament euerla-ſting life is offered to mankind by Chriſt, who is the only mediatour betweene God & man, being both God & man. Wherfore they are not to be heard which faine that the olde fathers did looke only for tranſitorie promiſes. Although the law giuen from God by Moyſes, as touching ceremonies & rites, doe not binde Chriſtian men, nor the ciuile precepts therof ought of neceſſitie to be receiued in any com-mon wealth: yet notwithſtanding, no Chriſtian mã whatſoeuer, is free from the obedience of the com-maundements, which are called morall.

8 *Of the three Creedes.*

THe three Credes, Nicene Crede, Athanaſius Crede, and that which is commonly called the Apoſtles Creede ought throughly to be recei-ued and beleeued: for they may be proued by moſt certaine warrants of holy ſcripture.

9 *Of originall or birth ſinne.*

ORiginall ſinne ſtandeth not in the following of Adam (as the Pelagians doe vainly talke) but it is the fault & corruption of the nature of euery man, that naturally is engendred of the of-ſpring of Adam, whereby man is very farre gone from originall righteouſnes, and is of his owne na-

ture

ture enclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in euery person borne into this worlde, it deserueth Gods wrath & damnation. And this infection of nature doeth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke φρόνημα σαρκὸς, which some doe expounde the wisedome, some sensualitie, some the affection, some the desire of the flesh, is not subiect to the lawe of God. And although there is no condemnation for them that beleeue and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of sinne.

10 *Of free will.*

THe condition of man after the fall of Adam is such, that he can not turne and prepare himself by his owne naturall strength & good workes, to faith and calling vpon God: Wherefore we haue no power to do good workes pleasant and acceptable to God, without ỹ grace of God by Christ preuenting vs, that we may haue a good will, & working with vs, when we haue that good will.

11 *Of the iustification of man.*

WE are accompted righteous before God, onely for the merite of our Lord & sauiour Iesus Christ, by faith, and not for our owne

woꝛkes oꝛ deſeruings. Wherefoꝛe, that we are iuſtified by faith onely, is a moſt wholeſome doctrine, & very full of comfoꝛt, as moꝛe largely is expꝛeſſed in the homilie of iuſtification.

12 *Of good workes.*

ALbeit that good woꝛkes, which are the fruites of faith, and folow after iuſtification, can not put away our ſinnes, and endure the ſeueritie of Gods iudgement: yet are they pleaſing and acceptable to God in Chꝛiſt, & do ſpꝛing out neceſſarily of a true and liuely faith, in ſo much that by them a liuely faith may be as euidently knowen, as a tree diſcerned by the fruite.

13 *Of workes before iuſtification.*

WOꝛkes done befoꝛe the grace of Chꝛiſt, and the inſpiration of his ſpirite, are not pleaſant to God, foꝛaſmuch as they ſpꝛing not of faith in Jeſu Chꝛiſt, neither do they make men meete to receiue grace, oꝛ (as the ſchole auctheurs ſay) deſerue grace of congruitie: yea rather foꝛ that they are not done as God hath willed and commaunded them to be done, we doubt not but they haue the nature of ſinne.

14 *Of workes of ſupererogation.*

VOluntary woꝛkes beſides, ouer & aboue Gods commaundements, which they call woꝛkes of ſupererogation, can not be taught without arrogancie

rogancie and inpietie. For by them men do declare that they do not onely render vnto God as much as they are bound to do, but that they doe more for his sake then of bounden duetie is required: Whereas Christ saith plainly, When ye haue done all that are commãded to you, say, We be vnprofitable seruãts.

15 *Of Christ alone without sinne.*

Christ in the trueth of our nature, was made like vnto vs in all things (sinne onely except) from which he was clearely voyde, both in his flesh and in his spirit. He came to be the lambe without spot, who by sacrifice of him selfe once made, should take away the sinnes of the world: and sinne (as S. John saith) was not in him. But all we the rest, (although baptized, and borne again in Christ) yet offende in many things, and if we say we haue no sinne, we deceiue our selues, and the trueth is not in vs.

16 *Of sinne after Baptisme.*

Not euery deadly sinne willingly committed after baptisme, is sinne against the holy Ghost, and vnpardonable. Wherefore, the graunt of repentance is not to be denyed to such as fall into sinne after baptisme. After we haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And there-

fore, they are to be condemned, which say they can no more sinne as long as they liue here, or denie the place of forgiuenes to such as truely repent.

17 *Of predestination and election.*

PRedestination to life, is the euerlasting purpose of God, whereby (before the fundations of the worlde were layd) he hath constantly decreed by his counsel secret to vs, to deliuer from curse and damnation, those whome he hath chosen in Christ out of mankinde, and to bring them by Christ to euerlasting saluation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called according to Gods purpose by his spirite working in due season: they through grace obey the calling: they bee iustified freely: they be made sonnes of God by adoption: they be made like the image of his onely begotten sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to euerlasting felicitie.

As the godly consideration of predestination and our election in Christ, is full of sweete, pleasant, and vnspeakeable comfort to godly persons, and such as feele in thē selues the working of the spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high & heauenly things, as wel because it doth greatly establish and confirme their faith of eternall saluation to be enioyed through Christ, as because it doth fer-

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uently kindle their loue towards God: So, for curious & carnall persons, lacking ỹ spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuil doth thrust them either into desperation, or into recheilesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, we must receiue Gods promises in such wise, as they be generally set forth to vs in holy scripture: and in our doings, that will of God is to be followed, which we haue expresly declared vnto vs in the word of God.

18 *Of obtayning eternall saluation, onely by the name of Christ.*

THey also are to be had accursed, that presume to say, that euery man shalbe saued by the law or sect which he professeth, so that he be diligẽt to frame his life according to that law, & the light of nature. For holy Scripture doth set out vnto vs only the name of Iesus Christ, wherby men must be saued.

19 *Of the Church.*

THe visible Church of Christ, is a congregation of faithful men, in the which the pure worde of God is preached, and the Sacraments be duly ministred, according to Christes ordinance, in all those things ỹ of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioche haue erred: so also the Church of Rome hath erred, not only in their liuing and maner of ceremonies, but also in matters of faith.

20 *Of the authoritie of the Church.*

The Church hath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is cõtrary to Gods word written, neither may it so expoũd one place of scripture, that it be repugnant to another. Wherefore, although the Church be a witnesse & a keeper of holy writ: yet, as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleeued for necessitie of saluation.

21 *Of the authoritie of generall Counsels.*

Generall Counsels may not be gathered together without the commandement and will of princes. And when they be gathered together (forasmuch as they be an assemblie of men, whereof all be not gouerned with the spirit & worde of God) they may erre, & sometime haue erred, euẽ in things perteining vnto God. Wherefore, things ordeined by them as necessary to saluation, haue neither strength nor authoritie, vnlesse it may be declared that they be taken out of holy Scripture.

22 *Of Purgatorie.*

The Romish doctrine cõcerning purgatory, pardons, worshipping & adoration aswell of images

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ges, as of reliques, & also inuocation of Saints, is a fond thing, vainly inuented, and grounded vpon no warrantie of scripture, but rather repugnant to the word of God.

23 *Of ministring in the congregation.*

IT is not lawful for any man to take vpon him the office of publike preaching, or ministring the Sacraments in the congregation, before he be lawfully called & sent to execute the same. And those we ought to iudge lawfully called & sent, which be chosen & called to this worke by men who haue publike authoritie giuen vnto them in the congregation, to call and send ministers into the Lordes vineyarde.

24 *Of speaking in the congregation, in* such a tongue as the people vnderstandeth.

IT is a thing plainly repugnant to ỹ word of God, & the custome of the primitiue church, to haue publike prayer in the church, or to minister ỹ Sacraments in a tongue not vnderstanded of the people.

25 *Of the Sacraments.*

SAcraments ordeined of Christ, be not only badges or tokens of Christian mens profession: but rather they be certaine sure witnesses & effectuall signes of grace & Gods good will towardes vs, by the which he doth worke inuisibly in vs, & doeth not only quicken, but also strengthen and confirme our fayth in him.

There are two Sacraments ordeined of Christ

our Lorde in the Gospel, that is to say, Baptisme, & the Supper of the Lord.

Those fiue commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme Unction, are not to be compted for Sacraments of the Gospell, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life alowed in ỹ scriptures: but yet haue not like nature of Sacraments with Baptisme & the Lords Supper, for ỹ they haue not any visible signe or ceremonie ordeined of God.

The Sacraments were not ordeined of Christ to be gased vpon, or to be caried about: but that we should duely vse them. And in such only, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them vnworthily, purchase to them selues damnation, as S. Paul sayth.

26 *Of the vnworthinesse of the ministers,* which hinder not the effect of the Sacraments.

ALthough in the visible Church the euil be euer mingled with the good, and sometime the euil haue chiefe authoritie in the ministration of the word & Sacraments: yet forasmuch as they do not the same in their own name but in Christs, & do minister by his commission & authority, we may vse their ministerie, both in hearing the word of God, & in the receiuing of the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednes, nor the grace of Gods gifts diminished frō such

ſuch as by faith and rightly do receiue the Sacraments miniſtred vnto them, which be effectual, because of Chriſtes inſtitution and promiſe, although they be miniſtred by euill men.

Neuertheleſſe, it appertaineth to the diſcipline of ỹ Church, that inquirie be made of euil miniſters, and that they be accuſed by thoſe that haue knowledge of their offences: and finally, being found guilty by iuſt iudgement, be depoſed.

27 *Of Baptiſme.*

BAptiſme is not only a ſigne of profeſſiõ, & marke of difference, wherby Chriſtian men are diſcerned from other that be not chriſtened: but it is alſo a ſigne of regeneration or new byrth, whereby as by an inſtrument, they ỹ receiue baptiſme rightly, are grafted into the Church: the promiſes of the forgiueneſſe of ſinne, and of our adoption to be the ſonnes of God, by the holy ghoſt, are viſibly ſigned and ſealed: faith is confirmed: and grace increaſed by vertue of prayer vnto God. The baptiſme of yong children, is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

28 *Of the Lordes Supper.*

THe Supper of the Lorde, is not onely a ſigne of the loue that Chriſtians ought to haue among them ſelues one to another: but rather it is a Sacrament of our redemption by Chriſtes death. Inſomuch that to ſuch as rightly, worthily, and

and with faith receiue the same, the bread which we breake is a partaking of the body of Christ, and likewise the cup of of blessing, is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, can not be proued by holy writ: but is repugnant to the plaine words of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The body of Christ is giuen, taken, and eaten in the Supper onely after an heauenly and spirituall maner: And the meane whereby the body of Christ is receiued & eaten in the Supper, is faith.

The Sacrament of the Lordes Supper was not by Christes ordinance reserued, caryed about, lyfted vp, or worshipped.

29 *Of the wicked which doe not eate the* body of Christ in the vse of the Lordes Supper.

THE wicked, and such as be voyde of a liuely faith, although they doe carnally and visibly presse with their teeth (as Saint Augustine sayeth) the Sacrament of the body and blood of Christ: yet in no wyse are they partakers of Christ, but rather to their condemnation do eat and drinke the signe or Sacrament of so great a thing.

30 *Of both kindes.*

THe cuppe of the Lorde is not to be denyed to the lay people. For both the parts of the Lords Sacra-

Sacrament, by Christes ordinance and commandement ought to be ministred to all Christian men alike.

31 *Of the one oblation of Christ finished vpon the Crosse.*

The offring of Christ once made, is that perfect redemption, propiciation, and satisfaction for all the sinnes of the whole world, both original and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly sayde that the Priestes did offer Christ for the quicke and the dead, to haue remission of paine or gylt, were blasphemous fables, and dangerous deceites.

32 *Of the mariage of Priestes.*

Bishops, Priests, & Deacons, are not commanded by Gods lawe either to vowe the estate of single life, or to abstaine from mariage. Therefore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33 *Of excommunicate persons, howe they are to be auoyded.*

That person which by open denunciation of the Church, is rightly cut off from the vnitie of the Church, and excommunicated, ought to be taken of the whole multitude of the faithfull as an Heathen and Publicane, vntill he be openly reconciled by penance, and receiued into the Church by a

iudge that hath authoritie thereto.

34 *Of the traditions of the Church.*

IT is not necessarie that traditions and ceremonies be in all places one, or vtterly like, for at all times they haue bene diuers, and may be chaunged according to the diuersitie of Countries, times, and mens maners, so that nothing be ordeined against Gods word. Whosoeuer through his priuate iudgement, willingly and purposely doeth openly breake the traditions & ceremonies of the Church, which be not repugnant to the worde of God, and be ordeined and approued by common authoritie: ought to be rebuked openly, (that other may feare to do the like) as he that offendeth against the common order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particular or nationall Church, hath authoritie to ordeine, change, and abolish ceremonies or rites of the Church ordeined onely by mans authoritie, so that all things be done to edifying.

35 *Of Homilies.*

THe second booke of Homilies, the seuerall titles whereof we haue ioyned vnder this article, doth containe a godly & wholesome doctrine, & necessary for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the first: & therefore we iudge them to be read in Churches by the Ministers diligently, & distinctly, that they may be vnderstanded of the people.

Of

# of religion.

Of the names of the Homilies.

1 Of the right vſe of the Church.
2 Againſt perill of Idolatrie.
3 Of the repairing and keeping cleane of Churches.
4 Of good works, firſt of faſting.
5 Againſt gluttony and drunkennes.
6 Againſt exceſſe of apparel.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacraments ought to be miniſtred in a knowen tongue.
10 Of the reuerent eſtimation of Gods word.
11 Of almes doing.
12 Of the Natiuitie of Chriſt.
13 Of the paſſion of Chriſt.
14 Of the reſurrection of Chriſt.
15 Of the worthy receiuing of the Sacrament of the body and blood of Chriſt.
16 Of the gyftes of the holy ghoſt.
17 For the Rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentance.
20 Againſt Idleneſſe.
21 Againſt rebellion.

36 *Of conſecration of Biſhops and* miniſters.

The booke of conſecration of Archbyſhops, and Biſhops, and ordering of Prieſtes, and Deacons, lately ſet forth in the time of Edward the

ſirt, and confirmed at the ſame time by authority of Parliament, doeth conteine all things neceſſary to ſuch conſecration and ordering: neither hath it any thing, that of it ſelf is ſuperſtitious or vngodly. And therefore, whoſoeuer are conſecrated or ordered according to the rites of that booke, ſince the ſeconde yere of the aforenamed K. Edward, vnto this time, or hereafter ſhalbe conſecrated or ordered according to the ſame rites, we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

37 *Of the ciuill Magiſtrates.*

THe Queenes Maieſtie hath ỳ chiefe power in this Realme of England, and other her dominions, vnto whom the chiefe gouernment of al eſtates of this Realme, whether they be Eccleſiaſtical or Ciuil, in al cauſes doth appertaine, & is not, nor ought to be ſubiect to any forraine iuriſdiction.

Where we attribute to ỳ Queenes Maieſtie the chiefe gouernment, by which titles we vnderſtand the mindes of ſome ſlanderous folkes to be offended: we giue not to our princes ỳ miniſtring eyther of gods worde, or of Sacraments, the which thing the Iniunctions alſo lately ſet forth by Elizabeth our Queene, doeth moſt plainely teſtifie: But that onely prerogatiue which we ſee to haue bene giuen alwayes to all godly Princes in holy Scriptures by God himſelfe, that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be Eccleſiaſticall or Temporal, and reſtraine with the ciuill ſworde the ſtubburne

and

and euill doers.

The Bishop of Rome hath no iurisdiction in this Realme of England.

The lawes of the Realme may punish Christian men with death, for heynous & grieuous offences.

It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in the warres.

38 *Of Christian mens goods, which are not common.*

THE riches & goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists do falsely boast. Notwithstanding euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his habilitie.

39 *Of a Christian mans othe.*

AS we confesse that vaine and rashe swearing is forbidden christian men by our Lord Jesus Christ, and Iames his Apostle: So we iudge that Christian religion doth not prohibite, but that a man may sweare when ỹ magistrate requireth, in a cause of faith & charitie, so it be done according to ỹ prophets teaching, in iustice, iudgement, & trueth.

40 *The Ratification.*

THis booke of Articles before rehearsed, is againe approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Lady,

The Table.

Lady, Elizabeth by the grace of God, of Englande, France, and Ireland Queene, defender of the faith, &c. VVhich Articles were deliberately read, and confirmed againe by the ſubſcription of the hand of the Archbyſhop & Biſhops of the vpper houſe, and by the ſubſcription of the whole Cleargy in the neather houſe in their Conuocation, in the yeere of our Lorde God. 1571.

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37 Of ciuill Magiſtrates.
38 Of chriſtian mens goods.
39 Of a chriſtian mans othe.
40 Of the ratification.

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